A fruteful and a very Christen instructiō for childrē wͤ

a Dyalogue wherin the chyld asketh certayn questions answeryng to the same with a generall confession, And thre maner of loues, The saying of Salomon in the, vi, of the Prouerbes, And also many godly lessons whiche we ought dayely to haue in our remem braunce

M.D.xl,vii.

God saue the kyng

Edw: 6. R.

Wylhyam .Coplande,

BRITISH MUSEUM

IN the mornyng at thy vprising/thou shalt make ye signe of the crosse ouer ye sayig thus In to this dai do I entre all thynges for to do. In the name of the father, of the sonne, and the holy gooste. Amen.

¶ Thē knele done vpon thy knees or els standing saye thy. Pater. Aue. and Crede as followeth.

OUR father whych art in heauen halowed be thy name.
Thy kingdome come.
Thy wyll be done in earth as it is in heauen.
Gyue vs thys daye our dayly breade.
And forgyue vs our trespaces/as we forgyue them that trespace against vs
And let vs not be led into temptation.
But deliuer vs from euill. Amen.

¶ The Aue maria.

Hale Mary ful of grace, the lord is wyth the, blessed art thou a-

mong women, and blessed be the frute of thy wombe. Amen

¶ The Credo.

I Beleue in GOD, the father all mightie, maker of heauen and earthe.

And in Jesus Christe his onely sonne our Lorde

Whiche was conceiued by the holye goste, borne of the virgin Mary.

Suffred vnder Ponce, Pilate, was crucified, dead, buried, and descended into hell

And the third day he rose again from death

He ascended into heauē, and sitteth on the right hande of God the father almighty.

From thence he shal come to iudge the quicke, and the dead.

I beleue in the holy ghost,

The holy chatholike faith

The communion of sainctes. The for gyuenes

A frutefull instruction
gyuenes of synnes
The resurrection of the body,
And the lyfe euerlastyng. Amen

I Thanke the (my heuenly father,
by thy dere beloued sonne Jesus
Christ that this night thou hast giuen
me slepe and rest, preseruyng me from
all hurtes and perilles.

I beseche the to kepe me lykewyse
this daye from synne and all euills, so
that al my dedes yea, al my lyfe might
please the, for I commit my self bothe
body and soule and al thynges that I
go aboute in to thy handes. Thy holy
angell be with me lest the deuill my ad
uersary haue any power ouer me Amē

Thus thou armed with goddes
helpe, spede the forth to scole.
or to thy crafte and to
thy callyng

The grace or blessynge of the table,
to be sayd of children standinge before
their handes eleuated and ioyned to

 gether

gether, saying thus deuoutly & sadly.

THe yies of all thynges loke vp and wayte vpon the (O Lorde and thou gyuest theim maete in dewe tyme: when thou gyuest it them then they gather it, when thou openest thy hande, then are they well satysfyed Thou openest thy hande and replenis=shest all thinges liuyng with thy blessyng. Our father. &c.

O Lorde God our heauenly father blesse thou vs, & these thy giftes which we here receiue of the bysshina & bountuous goodnese, thorow thy sonne Jesu Christ. Amen.

Grace after dyner.

LET vs gyue thãkes vnto the Lorde, for he is right good his mercy is layed forth for vs at al tymes It is he that gyueth meate vnto euery thyng liuyng. He gyueth cattell theyr fode, and fedeth the rauẽs birdes that cal vpon hym. He delyteth not in strõg

stedes/

stedes, neither standeth his pleasure in the trompet of men But he is wel pleased with them that feare him and trust in his mercy. Our father which art. &c
we thãke the, O lorde god my father by thy sonne Jesus Christ our Lorde, for all thy benifites, whiche liuest and reignest from age to age, worlde without ende Amen. Our father. &c.

¶ Grace before supper

CHriste whiche at his last supper gaue hym selfe vnto vs. promysyng his body to be crucified, and his blonde to be shed for our synnes bleste vs and our supper Amen. Our fa. &c.

¶ Grace after supper.

HOnour and praise be vnto God the kyng euerlastyng immortal inuisible, and whois onely for euer and euer Amen. Our father whiche art. &c.

¶ God almightie, father of all mercy and GOD of al consolation gyue vs grace to cõsent togither into the know

lege or his truth through Jesu Christ that we maye with one minde and one mouthe glorifi God the father of our Lorde Jesu Christ, Amen. Our fa, &c.

¶ Grace for fisshe dayes

Benedicite. Domin⁹ That meat that goeth into the mouth saith Christ Math. xv. defileth not a man, but that thyng which procedeth by the mouthe from the hearte, defileth man whiche are cuill thoughtes, murther, breakyng of wedloke, horedome, theft false witnesse bering, blasphemy, these defile man. Praye ye the Lorde. Our father whiche art in heauen. et. c.

¶ After dyner.

These are the veri wordes of the holy ghost in the first epistle to Tymothe, the fourth chapiter. In the latter dyaes some shall departe from the faith, forbidding to mary and commaundyng to abstain fro meates whiche, God hath created and ordeined to

be

be receiued with thankes gyuyng of thē whiche beleue and knowe the troth for al the creaturs of GOD are good and nothing to be refused if it be receiue with thankes gyuynge for it is sanctified by gods worde

Prayse ye the Lorde al Gentiles magnifie hym all nations, for his mercye is ipred ouer vs, and, the trueth of the Lorde standeth forzeuer

Glory be to the father, to the sone, &, to the holy ghoste

As it was in the begynnyng, as it is now and euer shalbe. Amen

¶ When thou shalt go to bed

LYe me downe to rest In the name of the father, of the son and of the holy ghost Amen, Then as thou dyddest in the morynge saye thy Pater noster, the Aue. and the Credo. with this prayer. Jesus Christ, that this daye of thy plētuous riche mercie, thou hast thus pre

ſerued me. I praye the forgyue me al my ſynnes whiche I haue this daye vnrightuouſlye committed in deede, woorde, and thought, and that thou wouldeſt wouchſafe, of thy gracious goodnes to kepe me this night, for I commit my ſelfe bothe body and ſoule, and all myne into thy handes. Thy holy angell be with me leſt my aduerſary haue entreſſe into me. Amen

Finis

A dialogue wher in the chylde asketh certayne questiõs. aunswetyng to the same

The question

SPeake my fayre chylde what art thou

The aunswere

As concetning my fyrst birth I am a creature of God. endewed with wyt and reson, the sonne of adam. and as touchyng my newe and seconde byrth I knoweledge my self to be a chrystiã.

The question.

Wherfore sayest that thow arte a Chrystian.

The aunswere.

Because I am chrystened in the name of the father, of the sonne, and of ỹ holyghost.

The question

What is Baptysme.

The

The aunswere

¶ It is called of Paule. the lauer or water of regeneration, by the whyche euery man that beleueth is receyued. and consecrated into the felowshyp of Christes churche, to be parte taker of life euerlastyng

The question.

¶ In whom beleuest thou

The aunswere

¶ I beleue onely in God the father almighty, and so forth as it standeth in the Crede

The question

¶ what is fayth,

The aunswere

¶ Faith is a sure cõfidence and trust of a mynde trustyng and beleuyng in the very lyuyng God

The question

¶ How many goddes are there

The anlwere

¶ There is but one GOD alone for

all

all sufficient, whiche hath his beynge of hymself and al creatures hath their beyng of hym

The question

¶ How many persons then are there in the godhed

The aunswere

¶ There are thre persons whiche are god the father, god the sonne, and god the holy ghost. thre persones in trinite and one god in essence

The question

¶ what is god

The aunswere

☞ God is he of whose goodnesse and by whose powet I am perswaded and assured through my faith to receiue al that good is vnto whom also I flie in all aduersities and perils, as vnto a present, and all alone sufficient helpe for me, he pacientely abydeth our, turnyng from synne, full of mercy, gentle good, redye alwayes to forgyue, and

suffereth no synne to be vnpunyshed. and that into the thirde and fourth generation, vntyll none of that synnefull stocke be left alyue.

The questione.

☞ In whome beleuest thou.

The aunswere.

☞ I beleue i god the father almighty maker of heauen and earth. And in Jesu Christ his only sone our Lorde. &c

The question.

¶ what meanest thou by the fyrst article.

The aunswere.

¶ I beleue tyat he is my GOD, and mercyfull father vnto me, tenderyng me as his dere beloued chylde and to be euermore vnto me an almighty helper.

The question.

☞ what meanest thou by the thyrde fourth, fyfte and syxte artycles,

The aunswere.

I beleue

¶ I beleue that Christe was conceyued, borne, and suffred for my synnes and ye rose to make me righteous

The question.

¶ what thyng woorketh this faith in the

The aunswere

¶ It woorketh in me loue to GOD/ and to my neighboures/as to my self, and so chaungeth me in to a new man so that I beleuyng and knowyng god to haue shewed so exceding loue for me study to do hys commaundementes/ and am full heuy in my heart that I cānot fulfyll them.

The question.

¶ why: what are thy commaundemētes

The aunswere.

¶ These are hys commaundementes.

The fyrst commaundement.

Thou shalte haue none other goddes but me.

Thou

The.ii.commaundement

¶ Thou shalt not make to thy self any grauen image nor any lykenesse of any thynge that is in heuen aboue, or in earthe beneth, nor in the water vnder the earth. thou shalte not bowe downe to them nor worshyp them

The.iii,commaundement

¶ Thou shalt not take the name of thy Lorde god in vain

The.iiii.commaundement

¶ Remember that thou keye holy the sabboth daye

The.v.commaundement

¶ Honour thy father and thy mother

The.vi.commaundement

¶ Thou shalt do no murther

The.vii.commaundement

¶ Thou shalte not commit adultry.

The.viii.commaundement

¶ Thou shalt not steale.

The.ix.commaundement

¶ Thou shalt beare no false witnesse

agaynste

agaynst thy neyghbour
Thou shalt not desyre thy neigbours house, thou shalt not desyre thy neighbours wyfe, nor his seruaunte nor his mayde, nor his oxe, nor his asse, nor any thyng that is thy neighbours

The question

What meanest thou by the first commaundement. The answere.

I know thet by that I am cõmaunded to beleue, to trust & to cleue to the lord which promiseth himselfe to be my god to worshipp and to loue hym alone with all my herte, myde & powers of my soule And that it is he only of whõ all goodnesse is giuen me. & vnto whõ I must flye & call vpon in all my trouble, for he only delyuereth me

The question

What meanest thou by the seconde cõmaundement The answere

Euen as the wordes shew playnely for whã the lorde spake vnto you saith

Moises in the fourth of deuteronomi
Than saw ye no image or similitude of
him, lest ye disceyued shuld make ye i-
mages. The voyce of his wordes ye
herd but as for any shap or similitude
of him in nomanet of wise haue ye sen
ye shall not make ye siluer goddes
neither golden Goddes shall ye make
you. Exo.xx. Also ye shal make my
an Alter of earth. but if ye wyll nedes
make it of stones, yet shall ye not hew
them, for if you set any instrument of
yron to them than shal they be defyled
Also this I beleue was etnestly spo
ken with so many wordes., to auoyde
all caruyng & curiosite in setting forth
of images whan Christ declatinge the
same, sayd. That the very trew wor-
shippers ar thei that worship the fader
in spirite and trouth, for GOD is the
spirite. Iohan.iiii.

The question

Forasmoch than as god is the spyrit

and

and may not be imagined of our wyt,
how shall we know him

The answere

¶ Faith & trust fynde him whan we ar
in perell & shew him vnto vs. And yet
this fayth to fynde him must be giuen
vs for if we get vs a faith of our own
factonyng whereby we beleue and trust
in any other thyng than god than ma
ke we vs an Idole for it is the faith &
trust only in our hertes that maketh o
ther god or, Idole for if our faith and
trust be right &, pure than haue we the
very trew god but if it be false or fay=
nedthan must we nedes faine vs false
and alyeng god, for trew faith & god
ar toyned to gither with one knotte, so
that in whatsoeuer thing thou trustest
and beleuest. that same is thy god

Here now maist thou well se, that in
these.ii. first cõmaundementes. god re=
quireth and asketh all our hole hertes
and in ỹ thyrd he asketh our mouthes

and tongues to be vsed for his praise & holynesse of his name

The questyon

Why what meanest thou by ye thyrd commaundement

The answere

¶ Than take I the name of God in vayne whan I vse it to confirme a lye or to hurt my neyghbour. yea. & whan neither bi it god is glorified nor yet mi neighbour is profited Also if I fli not to hym for helpe in my troble, nor take him for my benefytes in my prosperite & welth than take I his name in vain Also if I entend and do not all thinges for his names glory than take I his name in vayne

The questyon

What meanest thou by the fourthe cōmaundement

The answere

¶ I sanctify the Saboth day whan I giue my selfe hole to here the holi scripture taught me or to rede it, & so ocupy my

my mynde in it. for whan I gyue my
self to any other holy workes (or as E
sai saith) whan I cesse to do mine own
wyll or to kolow myne owne wayes, al
though they appere to me right glory-
ouse and good, For thus me thinketh,
the Prophet expoundeth this point of
the law in the .lviii. chap. And for the
fulfilling of these .ii. last preceptes we
pray sayeng. Thy name be halowed,
and thy wyll be fulfylled & not owers.

Thus maist thou se these first foure
preceptes to pertein to the glori of god
and to the halowing of his name

The question

wherfore than cõmaundeth he the
other syre The answere.

For our neighbours helth & profit
to serue them and especially our fader
and mother, whom next god we ought
to honour to do reuerence. to obey, to
comfort to helpe & to kolow their godli
monicion and instruction

A chrysten dyalogus

The questyon

¶ what meanest thou by the other?

The answere

¶ That in no maner a way I sholde hurt mi neibour: but to do to him as I wold be done vnto not to desyre or coueyt any thing of his

The question

¶ what is Thought, than synne

The answere

¶ yea verely for so .expoundeth oure sauyour the law in the .v. chap of Mo sayeng, That whosoeuer casteth his eye wantonli vp̄ an other mans wife desyring her hath committed aduoutrye with her alredy in his hert

The question

¶ Than ar we all synners, and haue broken all gods commaundementes.

The answere concludeth

¶ we ar al synners & haue nede of the mercy of god, yf we were not all synners, the merci of god shuld take none

effect

A generall confession effect in vs wherfore the scripture concludeth that all men ar synners that as many as shalbe saued shalbe saued by gods mercy only

A Generall confession for euery synner brought into the knowlege of his synnes to confesse hymself with penytent hert before god, at all tymes.

O My moste mercifull father the father of mercies and god of all consolacō mi god mi father I knowlege my self vnfanedly with hirt mind & mouth now before ȳ to haue offended

 greuously

greuously thy high maiest & goodnes
I knowlege, I knowlege mi self to be
full of syn full of vnfaithfulnesse, and
a seruaunt vnprofytable, for al thy ho
ly cõmaundementes haue I transgres
sed and broken Fyrst I haue not set al
my belefe, confidence, trust and hope
in the, I haue not loued the with al my
hert, with all my soule mynde and po-
wers of my soule

Secondly I haue deuyded thy ho
nour and worshyp from the and giuen
it to the creatures & dyd thinges ima-
gined of my owne fantasy

Thirdly I haue abused thy holye
name by false and disceytfull swerynge
to the hindraunce of my neybour, and
idely and vainly haue I vsed thy holi
name I haue not sayd ne done / nether
thought all thinges to thy glory

Fourthli in the Saboth dai haue
I not gyuen my self to hering reding
and lerning thy holy scriptures nether

vysyted

visited the sicke & pore confortles/nor cessed fro my nowne synful wyl & lust prayeng at all tymes thy wyl and not myne to be fulfylled, wherfore I crye the mercy and desire the of forgiuenes Furthermor I haue not honoured mi father and mother I haue not so moch set by them as thou commaundest me/ ne obeyed them nether conforted them or holpē them &c. I haue slayne, I haue broken wedlocke, I hane stolne and boorne false witnes. Also I haue coueted my neibours house & his other godes vnlaufully. I haue desyred his wyfe, his seruaūt his catell/&c. wherfore I crye the mercy most merciful father and desyre ẏ for that loue which thou bearest to thy deare sonne my sauyour Christ to forgyue me in his bloud: for whā I went about to seke the, to trust to beleue in the, or to doo any thinge to thy glori, yet wold not this lust & concupiscence, this contagious originall

poyson and fleshly dregges drawen of
our father Adam suffre me to do that
I wold haue doen thorowe this natu-
rall concupiscence, I stryue and fyght
daily agaīst the holy goost in me, which
vnlaufull lust and desyre I knowlege
to be a greuous syn agynst thy high-
nesse, without the whiche concupiscens
I can not be, wherfore I being a syn-
ner of my self without al rightoulsnes
without all goodnes, all holynes, all
deseruyng, am come now by fayth be-
fore the vnto Christes mercy stole and
rightoulsnes, vnto, his goodnes, holy-
nes, deseruyng and satisfactions desy-
ring the O mercifull Father for his
deathes sake, that his rightwisenesse,
his wysdome, holynes, goodnes, me-
ryts and satisfactions may be myne, &
serue me for my forgiuenes & saluatiō
For likwise as thou gauest me him to
dye for my synnes euē so beleue I that
thu hast gyuen me with him all hys
to be

to be myne and to serue me for my sal
uacion, wherfore glory, worshipe, im=
pery & rule be to the o father, with thy
soone in the holy gost for euer. Amen.

The seuen workes of mercy

¶ Furthermore, I haue not giuē met
to ỹ hoūgry, drinke, o ỹ thirsty, lodged
the harberles, clothed the naked, visy=
ted the sycke, conforted & releued them
in pysone. For I haue not extemed of
how great weight these wordes of thy
sonne my sauiour Christ ar, neither be
leued him saieng. In as moch as ye ha
ue done these thynges vnto one of the
lest of these my brethren, ye haue done,
it to me Mat. xxv But I haue bestoed
my golde & syluer vpon dead stones
and stockes & haue suffred the liuing
creatures and der beloued brethren of
Christ to go naked & to perish for cold
and hongre. Thus grieuously haue I
synned, leuing thy commaundements
(oh father) to do dedes of my nowne

imagi

imagination. wherfore I cry the mercy my god my father, desyring forgeuenes of the bloud. and for ȳ dethes sake of thy sonne my sauyour Jesus christ. to whom with the be glorie, world without ende. Amen.

¶ The maner of loues. Fyrst the loue of god. the loue of thy selfe, and the loue of thy neighbour.

In this true beleke I shal first loue god ȳ father almighty that made me, and our lord Jesu Christ that redemed me & ȳ holi ghost that alway inspireth me. This blessed holy Trinite I shall alway loue & honour and serue with all my hert, mide. and strength, and fere god alonly, and put my trust in hym only.

¶ The loue of thy selfe.

Secondly

Secondly, I shall loue my selfe to god ward, and shall abstayne from all synne as moch as I may, specially frō the synnes dedly

I shall not be proude nor enuious nor wrothfull.

I shall not be glotonous nor lecherous, nor slouthfull.

I shall not be couetous, desyryng superfluite of worldly thynges.

And euyll company I shall eschew and fly as moch as I may.

I shall gyue me to grace and vertue and cunnyng in god.

I shall pray often, specially on the holy day.

I shall lyue alway temperately and sobre of my mouth.

I shall fast the dayes commaunded in Christes church.

I shall kepe my mynde from euell and foule thoughtes.

I shall kepe my mouth from swe-

tyng

The maner of loues
ting lyeng and foule speking
I shall kepe my handes from stey
lyng and piking
Thinges taken awaye I shal re
store agayne
Thinges fou̅d I shall restore agayn
The loue of they neibour
Thirdly I shall loue my neybour
that is euery man to god ward as min
owne self and shal helpe hym all his
necessitie spirituall and bodely as, I
wolde beholpē my nowe self, specially
my fater and my mother that brought
me into this world
The maister that techeth me I shal
honour and obey
My felows that lerne with me I
shall loue
¶ Penaunce
If I fal to syne I shall anone
ryse agayne by penaunce
and pure confession
Here after foloweth the saing of Sal

¶ These, vi. thynges the lorde hateth
& the seuenth he vtterly abhorreth

A proud loke a dissẽbling tong
handes that shead, Innocẽtes
bloude. an hert ẏ goeth about
with wicked ymaginacions, feete that
be swift in runnyng to do mischief, a
false witnes that bringeth vs lies and
suche one as soweth discorde amonge
brethren Prouerbes. vi,

These thynges folowyng should
we euer haue in our mynde

The synnes that we daily do the
short time ẏ we shal abide here
The vncertainte of ẏ dai of our
death, The vnstablenes and frailte of
vs. The strayte and fearfull iudge-
ment of God, The bitter and vnspeke
able paynes ordeined for synnes
The euerlastyng losse
of eternall glory

¶ Imprinted at London by Rychard
Kele dwellyng in Lombert street
at the syne of the Egle